[16th-17th Centuries]

/37 cont./

175 701 721 648 Nearly all of this first book of Chapter XVII is devoted to the great rebellion of these Indians, led by mestizos or Spanish bandits, like their last chief, a certain... "Don Pedro Laine, a fierce and bold man, the son of the Auditor /Contador/ Ansa, who is regarded by them as a great sorcerer.../cited in Spanish/."

(Crónica moralizada de la Orden de San Agustin en el Perú /Moral Chronicle of the Order of Saint Augustine in Peru/. Lima, 1653. Vol. II, Chap. XVII, First Book.)

175 Diligencias e informaciones hechas para sacar de la isla del Choro y del Paraje de Villivilli en el Lago Poopo a los indios sus habitantes, considerados como infieles y pernicioso /Measures and inquiries carried out to remove from the island of Choro and the region of Villivilli in Lake Poopo their Indian inhabitants, regarded as being infidels and destructive./

[131] Report made by General Don Francisco García Picado, Corregidor and Lord Chief Justice of Oruro, at the request of the Duke de la Palata, Viceroy of Peru, on the existence of savage Indians on Paria Lake.

[197] Among the witnesses whose testimony was gathered by the commissioners /Commissaires/ we find..."the Teaching [635] Father Fray Nicolas de Loayza, a religious of the Order of Our Father Saint Augustine...of Chacacollo, the principal [162] pueblo of the district of the corregidor of the province /38/ of Paria, and of its native Indians called Urus, and of some outsiders who live in said pueblo and the neighboring areas under its authority...a person who has known them for 35 [197] years and has more than sufficient experience...teaching them the Christian doctrine in three languages: the general one, Aymara, and their own mother tongue, which they call Ura.../cited in Spanish/."

(Document partly published in the Revista del Instituto de Sociología Boliviana in Sucre, by Gunnar Mendoza L. under

9:La Barre E-4,5 (1938) 1941
SF24 Uru SF24

female baby, little girl = uč-tukun-wawa, kun wawa, tukun-wawa ĭu; young girl = pax-pak-uš; young woman = ux.

Marriage. Marriage nowadays is solemnized with the rites of the Bolivian Catholic Church, if at all. There is a tradition that formerly couples were married standing in the water of the Lake back to back. Marriage is patrilocal, if this term has any meaning for a group like the Uru. More male than female children are born to the Uru, which is curiously the case with other ichthyophagous groups as well. Uru men commonly take Aymára women to wife, which accounts for the great acculturation in the direction of this tribe nowadays. A kind of *Amphipod* (*Hialella pallida*), transparent, and two to ten millimeters long, found at the roots of *totora* plants, is considered to be an aphrodisiac when toasted, according to Posnansky.

Political Organization. If the Uru at any time in the past ever had a tribal chieftain of any kind, the institution has long since disappeared. At present the organization of the group politically is the same as the compromise between ancient Aymára and colonial Spanish officials which is in effect elsewhere in the *altiplano*. The village "mayor" (Aymará *kilacata*, commonly called *ilacate* by the whites—from the Spanish *alcalde*!) is called in Uru *čapsti* or *xoxaturčički* ("wearer of the necklace," from his insignium of office, a necklace). This official is "elected" yearly. The regional ranking official or *corregidor* at Jesus de Machaca is called *čauk čapsti* ("big čapsti"). Squabbles with Aymára neighbors are led by the *kilacata*. Anciently, it is said, Uru women accompanied the men into battle.

Dances and Ceremonies. Bertonio[28] lists several ancient Uru dances of the 16th century which have since disappeared: the *huchhu* (*huču*) or *sica quirkitha* (*kirkiča*), and the *chiy-chiy*, in which "chuspas" (bags) or "gualquepos" are held in the hand. The chief Uru "fiesta" of today is that of the vernal equinox, which the Spanish missionaries moved from the 23rd to the 14th of September that the date might coincide with the Christian feast of the Exaltation. On this date they play *sikus*, sing and dance the "mimule," and practice the ancient pagan rite of the *wilanča* (<*wila*, Aymará "blood"?). The *pusip'ia* and *qena* flutes are played at the dance of *Taurila* on the date of Espiritu; the costumes for this dance are a little white apron or "sabanilla," a "poyo" or plumed hat, the "panisa" or "panasilla" (a collar of feathers), and the *kawa* or tunic, white for men and brown or black for women. The "mimule" and "taurila" are said to be like dances of the Chiriguano.

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[28] Bertonio, *Vocabulario* 2, pp. 84 and 161. Other information, Posnansky *op. cit.*, p. 103.